



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

מטעם חוב בשם יהודי או בעלילת חוב מיהודי אקמא יום שי פיירא
אינקטידרו¹ שנת חמישים ושש למלכות אדוננו המלך הנרי בן המלך יואן ומה
:שודרית חתמתי :

חיים בן דלקריים

A. NEUBAUER.

Pope Eugenius IV. on the Jews.—The following document was communicated to me by Mr. W. Bliss, employed by the British Government in Vatican Archives, where he found it in the *Resgesta Pontificum*. As far as I could investigate the volumes of the *Bullarium*, it has never been published. 1433, 8. 1d. Feb. Universis, etc. Sicut Judeis non debet esse licentia in synagogis suis ultra quam permissum est eis lege presumere, Ita in hiis quæ concessa sunt ipsis nullum debetur prejudicium sustinere. Licet igitur prefati Judei in sua magis velint duritia perdurare quam prophetarum verba et suarum scripturarum Archana cognoscere atque ad Christianæ fidei et salutis notitiam pervenire, quia tamen defensionem nostram et auxilium postulant et Cristianæ pietatis mansuetudinem interpellant. Nos felicitis recordationis Calixti Eugenii Alexandri Celestini Innocentii Gregorii Nicolai Honorii et Nicolai quarti Bonifacii noni Romanorum pontificum predecessorum nostrorum vestigiis inherentes ipsorum Judeorum petitionem admittimus eisque protectionis nostræ clipeum impertimur statuantes ut nullus Cristianus Judeos eosdem invitos vel nolentes ad Baptismum per violentiam venire compellat sed si quis eorum sponte ad Christianos fidei causa confugerit postquam voluntas eis fuerit patefacta efficiatur absque aliqua calumpnia Cristianus, veram enim Cristianitatis fidem habere non creditur qui ad Cristianorum Baptisma non spontaneus sed invitus cognoscitur pervenire. Nullus etiam Cristianus eorundem Judeorum personas sine Judicio Judicis competentis Civitatis seu Terræ in qua inhabitant vulnerare seu occidere vel suas illis pecunias auferre presumat aut bonas quas hactenus in eadem regione Civitate aut Terra habuerint consuetudines impedire seu mutare. Preterea in suarum festivitatum celebratione quisquam fustibus vel lapidibus aut alias eos nullatenus non perturbet nec aliquis ab eis coacta servitia exigat nisi ea quæ preteritis temporibus consueverant facere seu prestare, ad hæc malorum omnium pravitati et avaritiæ obviantes decernimus ut nemo Cimiterium Judæorum mutilare vel minuere audeat sive obtentu pecuniæ effodere corpora jam humata. Et quoniam justa et æqua postulantibus non est denegandus assensus statuimus ut in terris nobis et Romanæ ecclesiæ immediate subjectis omnes ordinarii provinciarum Civitatum Terrarum vel locorum Judices ecclesiastici seu temporales in aliis vero ecclesiastici tantum circa exactione collectarum et onerum per universitatem seu ab universitate deputatos impositorum seu imponendorum exactionem ad instantiam et requisitionem eorum Judeorum qui se ad eam rem deputatos per prefatam ipsorum universitatem docuerint jus dicere et obligatos ad solutionem prefatarum collectarum et onerum dumtaxat cogere et compellere debeant auctoritate presentium Juris communis seu prefatorum locorum Constitutionum vel consuetudinum et aliis remediis oportunis. Cum autem valde sit consonum æquitati ut qui commoda non sentiunt nec debeant ipsis oneribus subjacere decernimus quod in quibus Civitatibus Terris et locis Judæi præfati Civium

privilegiis et immunitatibus non gaudeant in eisdem prefatos judeos ad represalias contra cives illarum Civitatum Terrarum vel locorum quæ incolunt institutas nisi prefatæ represaliæ eorundem Judeorum causa et contemplatione fuissent contra illas Civitates Terras vel loca quæ incolunt institutæ prefatos Judeos non teneri nec eorundem vigore conveniri debere. Illos autem Judeos dumtaxat hujusmodi protectionis presidio volumus communiri qui nichil machinari presumpserint in subversione fidei memoratæ. Nulli ergo etc. nostræ constitutionis privilegii decreti statuti et Voluntatis infringere, etc. Si quis, etc. Datum Romæ apud Sanctum Petrum Anno Incarnationis dominicæ millesimo quadringentesimo tricesimo tertio Octavo Idus Februarii anno secundo.

A. NEUBAUER.

A Fragment of an Account of Persecutions.—Jewish chronicles contain naturally among historical data also those of calamities which befell Jewish congregations only too often. There are special chronicles for this subject, e.g., by Judah ibn Verga (*The Rod of Judah*), by Joseph Cohen, of Avignon (*The Valley of Weeping*), by Samuel ben Nathan (*Mire of Clay*), and other authors. The so-called *Memorbuch* (book of reminiscence) contains lists of martyrs of various congregations. Of these, that of Mayence is the oldest and the most celebrated (see *Revue des Études Juives*, t. iv, page 1 sq.), but there are many others preserved in other congregations. Finally, manuscript prayer books, containing smaller or larger lists of names of countries and localities where persecutions degenerated into slaughters took place; these lists are usually followed by a prayer for the victims in general, mostly beginning with יִזְכֹּר. Those lists are not only of importance for Jewish history, but also for mediæval Jewish geography. The fragment which we are going to publish has a special interest by having the years when the massacres took place. It is to be found in a miscellaneous MS. of the Hamburg Library, No. 70ⁱⁱ, in Dr. Steinschneider's Catalogue of the MSS. of this Library, Hamburg, 1878, page 32. Dr. Steinschneider gives, as is usual in catalogues, the beginning and the end of the fragment; it is preceded by a liturgy, of which the beginning is wanting, and finishing with the words בִּיאַ חנון המרבה לסלוח. The anonymous copyist made certainly use of David Gans's chronicle (*Sprout of David*), but he also gives some additional data, altogether fifty-three calamities, of which only the last nine are preserved in the MS. Possibly that the anonymous writer made also use of Efodi's lost treatise, entitled זְכוֹן השְׁמוֹת (*Memorial of forced conversions*), ingeniously recognised in quotations from it by Professor Graetz in his great history of the Jews, t. VIII. note I., page 404 sqq.

The incomplete text is the following:—

מאונסי פורטוגאל ודוד הראובני הבא ממדינת עשרת השבטים מעבר לנהר
גזון : הארבעים וארבע שבשנת שי' אלף הששי עינו (עיני. MS.) את היהודים
שבמדינת פיהם ורבים נשרפו על קידוש שמך ואי'כ נתגרשו כל היהודים
מהמדינה בעבור שעללו על היהודים ששרפו ערים רבים ושקר ענו בם עם
שנתברר הרבה (?) הדבר) להם ואז חזרו למקומם : וארבעים וחמשה שבשנת שי"ד
לאלף הששי נשרפו כל הגמרות הנמצאים בכל ארץ אטליא : וארבעים וששה